

“Wankantanhan Anpao kin hiyounhipi.”—Luke i:78.

VOL. XII.

MADISON, S. D., DECEMBER, 1895.

NO. 7.

Wowahokonkiye Wan.

(REV. WM. HOLMES TAWA.)

“O Wakantanka, wowinape qa woxake unkitawapi kin, taku waxte owasin kage cin he niye.”

Mitakuyepi, de anpetu kin taku wanji awauncinpi kta wacin kin he Wicaxta wan Miniwakan eciyapi kin hee qa heon nakaha wicoie qeya bdawa kin hena de anpetu kin en Okodakiciye Wakan kin wocekiye eye cin hena ee e bdawa.

Wakanxica tawihmuke kin hena yawapica xni ohnayan unkuwapi ecee. Onktomi tahakaxke wan tukten wan- unyakapi kinhan he taku on hecen he cin he taku wanji hen ahiikoyake cinhan he ieu qa yute kta e on he hecen ehnaka ecee, qa he ohnayan otakiya unkuwapi ecee, tka iyotan dehantur wanji on waxagya kaopemni unkuwapi kin he miniwakan eciyapi kin hee.

Maka kin owancaya de ounyan, qa wicaxta yawapica xni he anaj t pi kta e ohni kuwapi, qa ohni cajeyan iwohdakaj i ecee, qa on wowapi obeotaakagapi, qa eex nakun oxpaye wanjigi on aomniciye icicagapi qa “Miniwakan yatke xni okodakiciye” eya cajehdataji ecee, heceez qeyax inihanxli maka kin owancaya xkan yanke qa unki Isanyati oyate kin de en Wakanxica tawihmuke kin de ataya yubdaya ahiunpe, qa tona tukten wowinape wan yanke, qa tukten woxake w in yanke cin qa tukten tuwe taku waxte kaga wan yanke cin akiktonjapi kin hecen teriya wicakuwa yanle, qa on winyan qa hokxiyopa waxte ota ceyapi ecee.

Heon ito tona miniwakan kin he otakodaj ayapi kin ito dena awacannipi kte. Tohan miniwakan kin he wanice cinhan hehan aduxtanpi kta e kecan- nipi nacece ceyax dehan he wakanxica hecedan xagya iya- yuze nakax tehan yuke kte qacex nakun tona den nankapi kin tohanyan ni yaunpi kin he- hanyan sam waxagya ounye kta wada heon reyam iyeunyanpi kta he unkapepi kte cin ee xni. Wicaxta ota heyapi ecee, “Ho, eyax etanhan he wancadan bdatke cin he xice xni,” eyapi ecee; ho okini he hec- tu nace- ca qeyax, ito, de iwanyaka po; wicaxta wan paha wan akan najin qa eciyatanhan inyan wan ohmihbe ye cinhan iye tukten cin qaix paha hepiya hiyotankekiye kta cin kinhan okihi kta hwo? Ho, he ito, iwanyaka po; okini tuwe wancadan yatke cinhan ake iyohakam wancadan yatke kte, qa ake iyohakam wancadan yatke kte, heon yanke cin ecen unhanke- ta inyan wan ohmihbeyapi unkan wa- ontontonye kin iyecen ix eya tancan kin ontongiye kte qa okini tiwahe kin on- tonkiye kte qa okini cinca kin ontongi- ktiye kte.

Hehan nakun wicaxta ota heyapi ecee. “Ohni wayazannda waun kin on he ya tkan waun ce” eyapi. Mitakuyepi, de nakun taku kin wicawada xni. Ito, iwanyaka po, wicaxta tona miniwakan yatke sa kin ohni akantanhan tacan kin

iwicayuxica e wanyaka unkokihipi ecee. Ohni ixtapi kin xaxapi qa ixta wicayuxica ecee, qa nakun tezipi tanka wicakaga ecee, qa cepapi ee xni kex tancanpi kin he naporwicaya ecee, qa tancan kin ocowas nape ko cancanwicaya ecee. Ho, dena miniwakan kin decen econ ecee qa sdonunyanpi, heon akantanhan kin owanyake waxte wicakaga ehantanhax hehan nakun mahetanhan iwaxte- wicaya e wicawada kta tka.

Hehan, ito, wicaxta wan tawicu qa cinca ko yukan e ti kte unkan he wicaxta kin anpetu wan en otonweta iyaye kte, qa wanna rtayetu unkan itomni hdi kinhan wanna tawicu kin he cinca ob-

ya un ecee. Wancadan kodayapi kta kex iye tohanyan nipi kin hehanyan kodawicaya ecee. Hehan tanmahen wicayuwaxte kta e iwacinyanpi kex akapa- fanhan kin taku wicaxta tanin xni wicakaga ecee.

Hehan ehake taku awauncinpi kte cin he dee. Okini tuwer hecannipi nacece, miniwakan kin bdatke xni qa taku e bdatke kta he? ecannipi nacece. Mini- sni kin hee datkanpi kte cin ee. Mini- wakan kin de waxte xni nakax narmana ohni un qa tona yatkanpi kte cin hena ohni tukten isintonnaka ca en eyatkan pi ecee, qa xice kin wicaxta tona mini- wakan wiyopeyapi kin ix eya token

owancaya tuktetu kaxta mini kin owa- hinape qa etanhan iwakpa karya hiyeye do. Maka akan taku hiyeye cin ataya mini kin he wowinapeyapi, qa hee ca iwakixagya unpi, qa hetan iwaxtepi kin epee do, Can hiyeye cin mahen mini- wakan e un xni tka mini e un do, qa wannunyanpi kin mini kin iwaxtepe do.

Ho, hecen mitakuyepi, unkix tona de- han den unkanpi kin dena miniwakan kin heon dehanyan ni unyakonpi hwo? hiya, mini kin heon dehanyan ni unya- konpi do. Nakun tohan waunyazaunpi, qa wanna untapi kta e untakunipi xni kinhan okini miniwakan e apor unkuwa- pi kte xni, tka e mini e apor unkuwapi kte do. Ho, hecen mitakuyepi, taku waxte yatkanpi kte cin unnicapi unkanx owas minixica kin de unyatkanpi kta tka de jex mini kin he waxte qa

Wakantanka unkicagapi kin on he unyatkanpi kte cin ee Wicaxta wan miniwa- kan eciyapi kin de wicaxta obe kin wanjuan tohni kagi xni ecee, heon unkix toua Wakantanka taokodakiciye kin unketanhanpi qa wo- wacinye yula maunni kin hena toka wan de waxagya opliciye cin de etanhan un- kihdutokanpi kta wacin kin on wocekiye kin de bdawa, qa eciyatanhan taku inape- pica kin he Wakantanka ee, qa tukten woxaxake wan yanka hecinhan he Wakan- tanka ee nakax he waxa- gunyanpi kta okihi, qa tu- we taku waxte kin owasin kaga hecinhan he Wakan- tanka ee, qa on unkiyepi koya waxte untagapi kta okihi.

Ho, hecen mitaku- yepi tona Wowacinye yula maunni kin token wacin unzapi kta hwo? St. Paul decen unkekiciyapi, “Jesus Christ token tawacin qon he iyecen wacin duza- pi kta” ce, eye do, unkan he token tawacin hwo? Tohan rewoskan akiranici- ye qonhan Wawiyutan kin en hi qa inyan qeya Agu- yapi karxi qonhan iyerca inaicipe xni, tka Wakan- tanka he inape do, qa decen eye do “Aguyapi ce dan on wicaxta ni kte xni, tka wi- coie otaiyohi Wakantanka i eciyatanhan nape cin hena on, hecen wowapi wakan kin en owa yanka ce,” eye do. Iyerca inaicipe xni, tka Wakantanka e inape cin he tanin. Hehan akex otonwe- ta aipi qa tipi-wakan ipa- sotka wan ekta inajinxipi, qa etanhan kud hiyuciy xipi, tka ake itkom decen eye, “Itancan Wakantanka nitawa kin he iyutanyaye kte xni, eya, wowapi wakan kin en owa yanka ce” eye do. Iho, ake iyerca inaicipe xni, tka ake Wakantanka he inape cin tanin. Akex, wakanxica ohodapi kta cin tkax ake itkom decen

eye, “Satan, ako iyaya wo, Tuwe ixnana ohodapica qa iye rea wowindagwicaya okihi kin he Wakantanka hee, keya wo- wapi wakan kin en owa yanka ce,” eye do. Iho, ake iye inaicipe xni do, tka Wakantanka e inape cin he tanin.

Ho, Wanikiya unkitawapi decen wa- cinyuze cin on ihakamtu kin waxake ca unhanketa wiconte koya icakam ahiyu kin on taku waxte ota yuxtan, tka iyotan Okodakiciye Wakan wan unki- yuxtanpi qa Atkuku etapa kin ekta ki- yotanka, heon mitakuyepi, owasin piyar Wakantanka inaunpapi kte cin hecet, ecin heon waunxakapi kte, qa eecen oni wan ptecedan kin dee kaex waxteundapi qon isanpa wanji hanska qa waxte e ohunkiciyapi kta. Heon, mitakuyepi, ohniyan Itancan tawicoran kin en sut- ya han po, qa pahohopacaxniyan aiciciya po. ecin Itancan kin en rtayanipi kta he- ituy cin kin h ca kte xni e sdoniyayapi kin heon.



wote kta e yupiyer iyotankapi tka aka- patanhan itomni hdi qa tiyokacegcegun qa waxica ko ko paptanye cinhan cinca kin hena tiyokarmi kin en tehowaya ici- patau unpi, qa he ateyapi kin ee tka ko- kipapi kinhan he owanyake kin nina waxte qa oiyokipi ce eyepica xni e sdon- unyanpi.

Hehan, ito, waxte wan iciwanyaka po, wicaxta wan tohni miniwakan yatke xni wan tiyata rtayetu ehanhdi unkan wan- na tikiyedat ku kin hehan cinca kin he- na itkokipapi qa hera canhanpi xaxa wicakahdi kin on wowiyuxkin kin tanka qa timahen hdiu kin he tipi kin anpetu wi kin hee ca timahen hiyu kin he iye- cece do. Mitakuyepi, wicaxta wan mi- niwakan eciyapi kin de decen waihang-

econpi kin he tanin tuktektan unkitani- hdukan otonwe hiyeye cin wanji ekta wai eca hen awabdeza ecee, qa tiyopa kin ohni cangageca toto qeya unpi qaix mniruha ozan hdepi ecee; ho, heon de taku kin waxte ehantanhax hecer aka- rpeton kuwapi kte xni tka kecanmi. Heon, ito, wocekiye wan nakaha bdawa kin de awacin po, Wakantanka he taku waxte kin owasin kaga e keye do, e he- cen miniwakan tukten iwaxpa karya kadus wanka e tuwe wanyaka hwo? hi- ya maka kin owancaya unkokawingapi qeyax tuktedan mini wan ohinape un- kan henaken miniwakan e waunyakapi unkokihipi kte xni do. Ho, tka mini xni kin he unkiwaxtepi kta e he Wa- kantanka unkicagapi, qa maka kin

ANPAO KIN.

ANPAO KIN wi iyohina, wiyawapi anpetu toka-heya eca, mazaakdirpeyapi.
 WI XAKPE on kapi, qa wi iyohina akezaptan (15) aokpani xni, ptaiyena partapi, wicaceje wan-jina ekta hiyukiyaipi kta cimpi kinhan, icupi kin iyohina kaxpapi wanji (10c) on kajujupi kta.
 WI XAKPE on kapi, qa wi iyohina wanjina icupi kta cimpi kin, kaxpapi wanji sanm okise (15c) on kajujupi kta.
 Icupi xni itokab kdajujupi kta.
 Wowapi askabyapi mazaxana wanji qaix nonpa owapi kin, mazaska eekiya, on ANPAO KIN opeton okihihi kta
 Opetonpi kta wowapi hiyukiyaipi qaix ed taku oyakapi kta cimpi qa hiyukiyaipi ca, wowapi ojula akand deeed owapi kta:—Rev. W. J. Cleveland, Madison, S. D.

Yawaxteya Cajeyatapi Wowapi Wan.

ANPAO KIN icikoyagunyanpi qa wicoran waxte econ iyounpaxtakapi kta wookihi yuha. Okodaki-cie-wakan opapi tka abebeya tipi kin, hena iyotan taokiye waxte heca kta. Bixop wann kin eciyatan-han, taku ecanon onxpaxpa oyakapi qa taku bduotanin kta wacin kin hena owasin, qa Tipiwa-kan iyaza omawani woyakapi kin hena, qa nakun Okodakiciey-wakan kin wotanin tawa toktokeca ed kagapi kta. Oyate unkitawapi kin owasin ANPAO KIN icupi qa sanm wicaxa tokoca wicapi nin ecanmi. W. H. HARE, Yewicaxipi Bixop.

Wotanin-waxte Ayapi On W. eekiye.

Anpetu iyohi wicokaya he cin ehan heyapi kta: Wanikiya waxte isto wacantikya nitawa kdu-gad, canicipawega akan otkeyahan yaun tka gon, maka akan wicaxa unpi kin owasin Niye ekta etonwanpi qa niwiciyapi nunwe. Amen.

Winyan Onnicieye oekde onspeiciciyapi kte cin he dee:

“Taku ecanonpi kinhan, wicoie qa wicoran kin unma tukte kaxa, Jesus Itancan kin caje on owa-sin econ po.” Kolosse, 3; 17.

Onxpa II.—Christian Wowicada WOONSPE VIII.

WOONSPE WICOIE—WOWICADA.

Oekde.—“Wowicada kin he kitanye rein yakitanpi kta.” Jude, 3.

W. Wowicada nitawa Woeye kin eya wo.

A. Wakantanka, Ateyapi Iyotan-waxake cin marpiya maka iyakna Kage cin, he wicawada:

Qa Jesus Christ, Cinhintku hecena, Itancan unyanpi kin; He Woniya Wa-kan eciyatanhan icaga, Witanxna un Mary etanhan tonpi; Pontius Pilate ka-kixya, Canicipawega en okatanpi, te ca rap; Kuya hades ekta i, Iyamnican wi-cate cin etanhan ake kini; Wankan ma rpiya kin ekta iyaye, Ca Wakantanka, Ateyapi Iyotan-waxaka etapa kin eciya-tanhan iyotanka; Heciyatanhan wicaxa xni, tapi kin wicayaco u kta.

Woniya Wakan kin he wicawada; Okodakiciey Wakan Owancaya kin; Wa-kanpi Odakonkiciyapi kin; Woartani ka-jujupi kin; Wicatancan kini kte cin; Qa Wiconi owihanke wanice cin. Amen.

W. *Creed* eyapi kin on toked kapi he?

A. Wowicada kin.

W. He ed taku oyakapi he?

A. Taku wowicake wadakin kta iye-ceca kin hena.

W. Wowicada kin he tukte tanhan unyuhapi he?

A. Okodakiciey Wakan kin he he unqupi.

W. Woonspe tawa kin hena owasin tukted iyeunyanpi kta unokohihipi he?

A. Wowapi Wakan kin ed.

W. Toked nun kta iyececa he?

A. Muiha kin on epin kta iyececa.

W. Nakun toked nun kta iyececa he?

A. He wowicake wadaka se iyeeced mi-kduha kta iyececa.

W. Heced ikduhapi qa ipi kin on taninyan eyapi kin he taku eciyapi he?

A. Wowicada kin okdakapi.

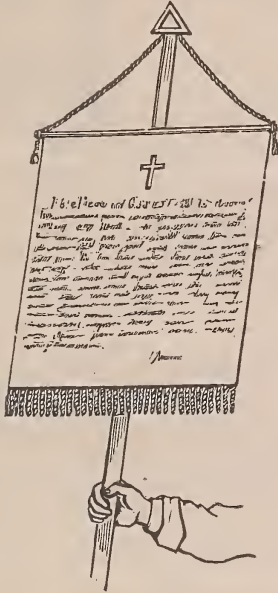
W. Christian tokoca deconpi ece tka qon he?

A. Ho, nakun wanjikji heon tewica-yapi exa inihanxni econpi.

W. Tona heconpi qon taku ewicaki-yapi he?

A. Martyrs.

Wayawawicakiyapi ekta wakanheja taku wanji ohiyapi kta kuwapi canna he yuhapi kta kitanpi unkeyapi tukte-kted. Woeye kin he oekde nitawa kin ed un he? Taku wanji icupi kta e on nina skinciyapi he heced kapi; qa taku wanji teridapi unkan he yuxicapi xni yan kduhapi kta e on wokicize econpi heced tuktekted nakun kapi. Akicita woki-cize ed yapi canna, wanji wowapi wiyoki-hena, qaix wowapi owanyag waxte, akan makoce tawapi wiyacinpi tawa qa iapi karnigapi tawa oowa wiyakpakpa on owapi heca wan yuha mani, heced



akicita kin ijehan he ekta etonwanpi kin on makoce teridapi kin he kiksuya hinkdapi qa naikicijinpi kta on sanpa cante tinsyaked kicizapi ed xkanpi kta e he on etanhan. Wowapi kin he erpe-ya napapi qa tokawicayapi kin he wica-kipti kta ecaca tawatedyapi kte xni, qa akicita wan he aye cin on ta exa cona kikda kte xni. Akicita hececa kin wa-cinyepicapi, ci?

Christ taakicita henica, unkan wowa-pi-ekdepi tawa kin ihukuya wokicize waditagya ecanon kta iyececa. He akan caricipawega kin wiyakpa tanin, qa Wo-wicada kin hed owapi. Tuwe iyotan ki-ci tokayeciey cin. wakanxica kin hee, iye taku teyarida kin de nici kta cin, qeyax on nita exa he erpeyayin kta iyececa xni. Christ taakicita Wowicada kin de nakicijinpi kin on wokicize econpi tka qon, qa wanjikji heconpi kin icunhan iyuxkinyan tapi.

He tanyan onspeniciciya qa on toked kapi kin tanyan sdodyayin kta iyececa, qa nicante on wowicake yadakin kta, kinhan Wowicada wan Wakantanka un-qupi qon he; Iye oniciya kin on, “kitanye rein yakitan kta” e wiyeya yaun kta.

WOONSPE IX.

WOONSPE WICOIE - TRINITY.

Oekde.—“Ateyapi kin, qa Cinhintku kin, qa Woniya Wakan kin caje on.” Matt. 28:19.

W. Wowicada Woeye nitawa kin de-na, etanhan taku tonakiya iyotan oni-spe he?

A. Tokaheya, Wakantanka Ateyapi kin He wicawada kte cin, he onmaspe; He miye qa maka kin owasin kage cin Hee. Inonpa kin, Wakantanka Cinhin-tku kin, He miye qa wicaxa owasin ope-unkitonpi kin Hee. Iyamni kin, Wa-kantanka Woniya Wakan kin, He miye qa Wakantanka taoyate kin owasin unyuwakanpi kin Hee.

W. Trinity woeye kin he on toked kapi he?

A. Yamni ed wanjipina.

W. He taku onspeunkiyapi he?

A. Wakantanka wanjina, exa Iye ed Tuwe kin yamnipi.

W. Trinity kin ed Tuwe kin Toka-heya kin He toked eciyapi he?

A. Wakantanka Ateyapi kin.

W. Tuwe kin Inonpa kin He toked eciyapi he?

A. Wakantanka Cinhintku kin.

W. “He opeunkitonpi” kehe cin, he on toked yaka he?

A. Unnipi kta e heon Iye we tawa krapson.

W. Tuwe Iyamni kin He toked eci-yapi he?

A. Wakantanka Woniya Wakan kin.

W. “He unyuwakanpi” kehe cin, he on toked yaka he?

A. He waxte untagapi.

W. Dena Wakantanka yamnipi he?

A. Hiya, Tuwe kin yamnipi exa He-na Wakantanka wanjipina.

W. He okiyakarniga oyakihi he?

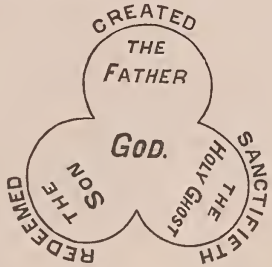
A. Hiya, exa wicawada kta owakihi, Wakantanka Iye heya heon etanhan.

W. He toka e Trinity kin wicada

onispe kta iyececa he?

A. Caje Wakan kin He on miniama-kaxtanpi kin heon.

Tohinni maxtin-tawote ape wanji duxpi he? Hehan dujuju qa onxpa yamni kin hena toked ape yamni iyececa sececa kecanni he? Ded taku owapi kin he maxtin-tawote ape iyececa he? Ho, heca taxpu yuksapi iyececa. Tipi-wa-kan ed heca ota tuktekted wandakapi naceca. He toka e Tipi-wakan itimahed heca ekdepi huwo, ecanni he? Ecin, ape kin hena Trinity kin on woonspe waxte qa wakan onspeunkiyapi kta iyo-kihi kin heon etanhan. Ape ciqciqana yamni hena ape wanjina kin he iyececd Ateyapi kin, qa Cinhintku kin, qa Woni-ya Wakan kin hena Tuwe Yamnipi exa Wakantanka wanjipina kin he onspeun-kiyapi. Tuwe Yamnipi kin dena otoiyo-hi niye etkiya nina waonxida qa waxte. Wakantanka Ateyapi kin Iye icarniyan,



qa ohinni awanniyaka. Wakantanka Cinhintku kin Iye we tawa kin on, wa-kanxica towax ike kin etanhan, opeaiton; niye qa wicaxa owasin on canicipawega akand kakija qa ta qonhand we krap-son qon he ehand. Wakantanka Woni-ya Wakan kin Iye nicante kin ed woa-wacin waxtexte nicu, qa niwaxte kta e heon anpetu iyohi oniciya. Nicante ata-ya on de wicayada, qa Wakantanka wa-kanheja waxake xni wan heced taku ota eakicon kin He ijehan wopida yaqu kta iyececa.

WOONSPE X.

AKTA YAWAPI.

W. Okodakiciey Wakan Wiwica wangapi kin onxpa inonpa kin ed taku cajeyatapi he?

A. Christian Wowicada kin.

W. Wowicada eyapi kin, he on toked kapi he?

A. Taku wowicake wadakin kta iye-ceca kin he.

W. Wowicada kin he taku iyacinpi he?

A. Wiyokihena wan.

W. Christ taakicita kin he on toked econpi kta iyececa he?

A. Tuwepi qeyax owasin he wanyaka okihipti kta e heced ayapi kta.

W. Nakun taku he?

A. Sutaya oyuspapi kta iyececa.

W. Qa nakun taku he?

A. He wokicize ed makicijinpi kta e wiyeya unpi kta iyececa.

W. Nix niye kin heced ecanon kta iyececa he?

A. Tox, ecin Christ taakicita hemaca dakax.

W. Wowicada kin etanhan taku iyo-tan onispe kin he taku he?

A. Trinity Wakan kin wicawada kte cin hee.

W. Trinity kin He taku iyacinpi he?

A. Maxtin tawote ape wanji.

W. Maxtin-tawote ape kin onxpa to-nakeca he?

A. Yamni.

W. Trinity Wakan kin ed Tuwe kin tonakecapi he?

A. Yamnipi.

W. Wowicada kin ed nakun taku onspeniciciya he?

A. Okodakiciey Wakan kin wowica-ke okna wicawada kta.

W. Wowicada kin. etanhan nakun taku onispe he?

A. Wakantanka woartani kicicajuju kte cin he.

W. Qa nakun taku he?

A. Tancan unkitawapi kin wicarapi kin etanhan piye kinipi kta.

W. Tancan unkitawapi kin piya eki-cetuyapi kta he toked tanyan sdodun-

yanpi he?

A. Christ kini kin he eciyatanhan on.

W. Nakun taku wowicake yadakin kta hetanhan onispe he?

A. Marpiya ekta wiconi wan owihan-ke wancin kte cin he.

W. Wiconi wowiyuxkin ojuna kin he ohiyeunkiciciye ciqon He tuwe he?

A. Jesus Christ Itancan unkitawapi kin.

Onxpa III.—Christian Oranpi.

WOONSPE XI.

WOONSPE WICOIE—ORAN.

Oekde.—“Wakantanka kokipa wo, qa Iye tawahohe kin ahopa wo.” Eyanpa-ha 12; 13.

W. Waeniciciyapi kin, Wakantanka Woahope tawa kin hena ahoyapin kta, woiceconze eniciciyapi keha. Hena to-nakeca omakiyaka wo.

A. Wikcemna.

W. Tona ee he?

A. Kdinapapi Wicowoyake iwikcem-na-nonpa kin ed, hena Wakantanka eya qa heya, Itancan Wakantanka nitawa, Egypt makoce etanhan, wayaka tipi etanhan, inapeniye cin He miye.

W. Woahope kin dena tokaheya owapi qonhand he taku e akand owapi he?

A. Inyan bdaska nonpa.

W. Hena toked owapi he?

A. Wakantanka napsukaza tawa kin he on.

W. He tuktedtu e Wakantanka Moses hena qu he?

A. Re wanji Sinai eciyapi kin hedtu.

W. Hena tuwepi e Wakantanka

Moses onspewicakiya xi he?

A. Israel cincapi kin.

W. Tuwe tokeca nakun iyowaja he?

A. Ho, tuweke ceyax owasin iyowa-japi.

W. Niye hena ahoyapin kta iyececa he?

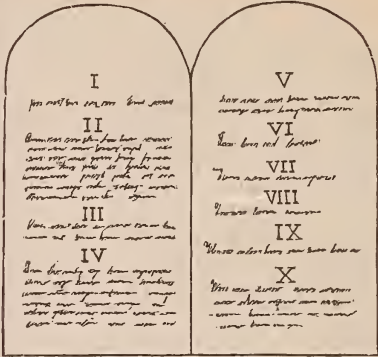
A. Ho, owaran kta iyececa kin hee?

W. Woahope iyan bdaska tokaheya kin akand owapi kin hena tona ee he?

A. Topa tokaheya oyakapi kin hena ee.

W. Inyan inonpa kin akand owapi kin hena tona ee he?

A. Xakpe ehake oyakapi kin hena ee.



EXODUS XX.

Ite-owapi wan ded kagapi kin ihuku-ya caje owapi kin he taku caje he?

Wowapi Wakan ed wowapi inonpa kin he caje kin ee, unkan he ed wicowoyake iwikcemna nonpa kin ed unkodepi kin-han Woahope Wikcemna kin hed iye-unyanpi kta. Exodus eyapi kin he “kdinapapi” heced kapi, qa oyate wan Egypt makoce ed tehan wayaka unpi qa nina kakijapi, tka hetanhan kdinapapi qon hena woyakapi tawapi wowapi kin he ed unkokiyakapi. Wakantanka to-kecked yusawicaye cin hecekced okna ikdaka omanipi, makoce owanyag waxte wan, Canaan eciyapi, ekta ihunnipi he-hanyan. Wicitokab miniowanca wanka; exa Wakantanka he kiyuxpa, qa mini kin conkaxke iyeeced anog bosdad ina-jinkiya, heced maka puza akand mani koakatanhan iyayapi kta okihipti. He-tanhan canku okna yapi kin makoskan-tu wan tanka opta rpayax; exa ake Wa-kantanka, anpetu canna marpiya bosdad han heca wan okna, qa hanhepi canna peta bosdad han okna, wicitokab iyaya, heced canku nunpi kte xni e heon etan-han. Marpiya kin he, qaix peta kin e

exa owanji najin kinhan, wakeya ekdepi qa okna etipi. Taku yutapi kta wanica sececa qonhanhan, Wakantanka woyute marpiya etanhan on wowicagu, qa yatkanpi kta e on inyan suksuta etanhan mini hiyuwicakiciya. Heced omanipi qon icunhan anpetu wanji re wan tanka, Sinai eciyapi, ekta hipi unkan hed tehan owanji yankapi. Wakantanka Moses re inkpa ekta kico, unkan inyan nonpa Woahope akand owapi kin hena qu, qa Israel cincapi kin hena onspewicakiya xi, Iye toked tawacin sdodyapi qa eced econpi kta e heon etanhan.

Tehan ikdaka omanipi qon he obanke-ta ihunnikiyapi: ecin Wakantanka Canaan ekta tanyan awicahi, qa hed maga ojupi qa tipi icicagapi, dakax makoce wan Wakantanka wicagu kta kewicakiye cigon he wana ed ahiyotankapi kin heon etanhan. He tokae Wakantanka hena tewicarida qa awanwicayaka he? Hena Iye Okodakiciye Wakan tawa qa Wicotakuye tawa kin he epi dakax.

Nix eya Wakantanka Okodakiciye Wasan tawa kin oyapa, qa nix eya Wakantanka Woahope tawa kin ahoyapin kta iyececa, unkan Iye tenirida kta, qa cinca wan teridapi kin iye-ed, awanniyakin kta, qa maka kin de opta ikdaka se omaniyi kin icunhan, qa makoce wan nicu kta keniciye cigon. Marpiya makoce kin hee, ekta ihunniyan tanyan yusanii kin e he tanyan sdodya yaun kta iyececa.

WOONSPE XII.

WOONSPE WICOIE--WAKANTANKA.

Oekd:—"Itancan kin Wakantanka tanka kin heon. ho, taku wakan owasin iwankab Wicaxayatapi tanka un." Ps. 95; ?.

W. Woahope tokaheya kin eya wo?

A. Mitokan taku wakan tokeca duhe kte xni.

W. Wicoie wan on Wakantanka toked waxake cin onspeunkiyapi kin he tukte e he?

A. Iyo'an-waxaka.

W. Wakantanka towa-xake kin toked ikdutanin he?

A. Miye makaga, qa maka owasin kage cin he on.

W. Wakantanka niye qa maka owasin awanyaka he?

A. Ho, hecon.

W. Woahope tawa kin hena toked ahoyapin kta oyakihi he?

A. Wakantanka wicawada kin he eciyatanhan on.

W. Wakantanka heced tanka qa waxte dakax heon etanhan taku itonyapin kta iyececa kin he tukte e he?

A. Iye iyokipiwayin kte xni kin he itonwapin kta iyececa kin ee.

W. Iye waxte dakax heon etanhan nix toked oyanan kta iyececa he?

A. Micante kin ataya on cantewakiyin kta.

W. Iye canteyakiye cinhan toked he yakdutanin kta oyakihi he?

A. Woahope tawa eced ecamon kta e aimiciye cin on.

Watexdake kicunpi ece kin, hena taku wicaxapi he? Hena wicaxayatapi—hecapi, ci? Qa wicaxayatapi wanji watexdake kicunkiyapi eca, taoyate kin iyuxkinpi qa wowiyuxkin tawapi otakiya kdutaninpi ece. Wacipi, qa do-wanpi, qa wotapi, qa wicaxayatapi kin iye wicaxayatapi-oiyotanke, oiyotanke iytan wankantuya qa waxte he heced kapi, heca wan akand ioyotankehan yanka. Eya, heced wicaxayatapi oiyotanke wanji akand iytankeunkiyapi kta e, qa watexdake kicununkiyapi kta wicaxa-



yatapi makoce kin de ed takuna unyuhapi xni ce ehapi kta naxeca. Exa Wicaxayatapi wanji tanka qa tawaunyanpi yuwar, qa otokahetanhan wicaxayatapi ni unpi tka qon hena owasin etanhan tukte wanji ke ceyax he isanpa De nina tanka, qa waonxida, qa waxte. He unkiye nina rein teunridapi. He wandakin kta yacin he? Eya, dehand niixta kin wowitan tawa ayutin kta ecaca iyo-kihi xni, exa takomni anpa wan hi kta ed awicakehan Wicaxayatapi kin to-owanyag-waxte rea kduha un ixta on

qa Iye toked iyukcan kin hena nina awacani, qa wicaxa tokeca Iye waxte-dakapi kta yakuwa ece. Unkan oowa kin dena owasin witaya eunkdepi kinhan watexdake wan Wakantanka, Wicaxayatapi Tanka rce cin Hee, unkiye otoiyohei Iye unqupi kta cin kin he kagin kta. Love (wocantekiye) he watexdake kin ee, he uncanteyi kin hed ecena etanhan hiyu okihi kin, heced on Iye hed oiyotanke iytan wankantuya qa waxte kin he tawa kta.

Wakan-Cekiyapi Ekta Yapi Kta Igluwi-yeyapi.

ANPAO KIN, mitakola; ito, Wakan-ekiyapi ekta unyanpi kta igluwiye-yapi wanji ciqayela cajebatin kta.

Ho, ito, le anpetu kin Owankayujajapi kin heca ca, ito, can ota wakaksaksa kta. Icin, hinhanna

kiyapi kta. Okinax oape wanji sam hanke ecel unyanpi kte cin heon inau-nipi kta. Hecel econqonpi canna iye-hantula rein unkiyi sa, na wakan-ekiya ayuxtanpi kin hecena rein orankoya ungliyakupi kta. Icin, ake rtayetut kin unyanpi kta heon.

Ho, unglipi kin iyecanna xungonajin kin el peji ewagnakin kta; icin, hanhepi unglipi kte cin heon. Eya, he tase wacingnuniyankel waun kte xni tka Wowapi-wakan wicoiye wan on wawahokonkiyapi kte con he wicoiye kin wagli kin owale na lila onmaspe kta wakuwa kta, nainx Anpetu-wakan kin he itonpeya waun kta. Ho, can wakaksaksa qon etan winyeya ewagnakin kta, owekinax peta sni hanl unglipi kte cin heon.

Icin, Anpetu wakan iyohi hecel econqonpi, wan, kola, Anpetu-wakan icunhan ikceya toki mni kte cin iyomakipi xni lar. Anpetu-wakan icunhan, kola, watokxu ilale con he itonwape lo. Nakun can qin yai qon he nakun itonwape lo. Icin, anpetu kin he el tipi-wakan ekta unyanpi kta; icin, anpetu okirpapi kin wakan-yan luha kte cin he kiksuya wo, eye lo, Wakantanka Ate, rupiyunlel.

JOHN T. HENRY,
Mato-ro-najin.

Milayatpika Tatiyoxpaye Etanhan.

ANPAO KIN; Ito, kola iya-pi wanji yaotanin cixi kte lo. Wicaxa waxte kin hema xni tka, ito, taku wan olaka yunkan heon hepe lo. Taku waxte eccla yacin, nahan ake wokipajin ko ola'a yunkan heon hepe lo.

Ito, wicaxa wanji oran xica yunkan otowahafa xkata i nahan gli nahan oran kin owotanla aya secececa ye lo. Ca he, ito, he winawiziye iyececa xni ye lo. Waxicun kin maka sitomniyan oxkate kin he yuhapi, ca el Lakota wanji natakin kta cinwicakiyin kta iyececa xni ye lo. Iho, Lakota wanji wocekiye el un echantanx, el eccla Wowapi-wakan kin, na hel Wakantanka toiye kin iyeye wacin woonspeiciciye kin waxte ye lo. Nahan owotanla unpi kinhan tanyan unqonpi kta iyecetu we lo, nahan xehanx owotanla urpi kte lo, na kiciwiziye kte xni ye lo. Hececa yunkan tona witko qon hena wocekiye unkiyi kta iyecetu we lo.

Iho, Lakota qeya owacekiye el unpi qon owotanla unpi waxteke lo. Eya, tokexa Lakota kin ableze xni el wanjigji oinkpahan unki-gloyapi tka ye lo. Iho, xehanx, Lakota qeya owocakiye el unpi qon wiyapaya woiyapi xni kinhan tanyan unqonpi kta iyecetu we lo. Iho, hena epin kte lo; ANPAO KIN icu kin, napeciyuzape lo.

WEARS EAGLE.

St John's Koxka Omnicieye.

Chapel of The Holy Name, Andrus, S. D., hed St. John's Koxka Omnicieye unpi kin opikiyapi, qa dena oitancanpi. Eli Hinhan-kinyan he Itancan tokaheya; Edward H. Bates, Okihe; Andrew McBride, womnaye; James Berry, wowapikaga; Baptiste Hope, Wotanin-waxte wamnaye awanyaka; Daniel Bubuna, wayazanka eced un kta; qa nakun Daniel Bubuna he tipi-wakan tiyopa-awanyaka.

Dena Okodakiciye Wakan ed okiyapi kta, wi xakpe xkanpi kta.

JOHN MCBRIDE.



wandakin kta. Unkan debantu kex watexdake yaqu kta oyakihi wanji yuke do. He taku he? eha he? Ecin, tokaheya loyal, wacinyepica he kapi, heced yaun kta. Loyal eyapi kin ed oowa tokaheya kin he taku eciyapi he? L. Ho, watexdake kin ed oowa tokaheya kin hee. Iye taku eye cin he wowicake yadaka, qa He kipajinyan aiapi kinhan niye nayecijin kta he heced kapi. Watexdake kin ed oowa iyokihe kin he O ee. He obedient, waanagoptan he kapi, qa he wicoie kin he eekiya eknakapi. Iye toked econ nixi kinhan iduxkin qa eercin eanon ece, he heced kapi. Oowa iyamni kin he V ee, qa venerate, yuonihan he kapi, qa he wicoie kin he eekiya eknakapi. Iye itokab canpexka makakde erpeniciya, qa Iye cajeyatapi kinhan aiuykcanyan inina yaun ece he heced kapi. Oowa ehake kin he E ee, he esteem, iytan-dakapi he kapi, qa he wicoie kin he eekiya eknakapi. De taku kin niyukan kinhan, taku owasin isanpa Iye

kin Anpetu-wakan kta ca wakan-ekiyapi kta ekta unyanpi kte lo, ca le anpetu kin lila pimiciya. Nakun canpagmiyanan slaya ewagle kta, na rtayetut kin xunka-wakan timahe ewicawegle kte lo. Nakun inx eya winyan mitawa kin timahel xkinciya, icin hinhanna rein unkiyayapi kta, icin, eya xna. Mazaxkan-xkan napecinyunka kin hehanl tokiya karlapisa, ca he waiyehanl unkiyi kta uncinpi. Icin, nakun tokaheya xna Anpetu-wakan wayawapi, ca he ciqala eccla onspewicakiyapi xni, nakun tankapi ko onspewicakiyapi ca heon he omaspe kte rein.

Ho, eya, hinhanna kin unkiktapi, na ceuntipi, na unxkanpi kta tka, ito, wocekiye-wowapi wan iwekcu na tiyognaka ceunkiyapi kta, na naowotanunkiciyapi kin xung wowaqu kta etkiya mnin kta, yunkan hel Jesus toie wan weksyin kta, waniyanpi wowicakupi kin he hecetut keye cin he eya xna he yuptinawapin kta. Ho, xungwoqu miglutan na wagli kta, na hel inarni wol unkiyotankapi tka, ito, eyax ake ceun-

THE DAYBREAK.

THE DAYBREAK is published monthly in the interest of the Protestant Episcopal Church among the Sioux Indians in South Dakota.

The subscription is 30 cents per annum in advance, and may be paid in one or two cent postage stamps.

Single subscriptions for six months, 15 cents. Fifteen or more copies to one address for six months, 10 cents each.

The English department is made up of carefully selected articles from stereotyped plates only. All subscriptions and matter for publication should be addressed to the REV. W. J. CLEVELAND Madison, S. D.

Published at the office of the Daily Leader, Madison, S. D.

LETTER OF COMMENDATION.

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Besides other Church news, it will contain my official notice and accounts of my Episcopal acts and visitations. I hope our people will take it and circulate it.

W. H. HARE,
Missionary Bishop.

1 CENT PIECES.

The Great Demand For Them and the Reason of It.

Ever since August last there has been an exceedingly heavy demand on the United States treasury for 1 cent pieces. This demand is not confined to any one commercial center, but comes alike from all sections of the country. Treasury officials attribute it to the growing custom in dry goods establishments and other business houses of marking down prices from round figures, which practice naturally requires a good supply of pennies for making change. Prior to its adoption the 1 cent piece cut a very small figure in ordinary shopping transactions.

Although the demand has been general for the last two months, it has been conspicuously heavy of late in the case of Chicago and St. Louis, and the theory is advanced that this special demand is due to the availability of the 1 cent piece for the purchase of local newspapers. The stock of pennies in the sub-treasuries at Chicago and St. Louis was nearly exhausted a week ago, and it was found necessary to call upon another subtreasury for assistance in that respect.

The treasury department is doing its best to meet the demand, and for the last two months the mint at Philadelphia has kept three presses constantly in operation for the exclusive coinage of 1 cent pieces. The daily output has been 150,000 pieces, of the value of \$1,500. The government apparently derives a profit of \$1,200 a day on this coinage, the seigniorage being at the rate of nearly 80 per cent of the face value of the coins. This profit disappears, of course, when the coins are redeemed. It is estimated that there are 780,000,000 1 cent pieces outstanding. —Washington Star.

Smart Boy.

Mr. Arthur Roberts once had a lad in his service not overlaid with aptitude. One day his master said to the page:

"Did you tell that awful bore who called that I had gone to Calcutta?"

"Yes, sir," replied the boy. "I said you started this morning."

"Good boy. What did he say?"

The boy's reply was charming.

"He wished to know when you'd return, and I told him I didn't think you'd be back till after lunch, sir!" —London Tit-Bits.

During the middle ages reprisals were common. The vengeance taken for a brave defense of a town or castle was generally the hanging of the most prominent officers and men among the defenders.

The Successful Man.

"The successful man," said Mr. Gratebar, "is by no means helpful to himself alone. He helps a great lot of other people as well. There isn't a healthy, vigorous, energetic, self-reliant, successful man whose example does not breed the same qualities in others, and personal contact with such a man is an active stimulant and direct aid to success. He awakens in us new strength and arouses ambition. He winds us up and sets us going. See to it, my friend, that you don't run down." —

MENDED A BROKEN NECK.

Remarkable Surgical Operation by Cleveland Physicians.

Two Cleveland surgeons, Charles B. Humiston and Samuel E. Kaestlin, have brought to a complete recovery Erwin Keidel, a 14-year old boy, who sustained a complete fracture of the cervical vertebrae.

There is no case on record where this has ever been accomplished before. The textbooks tell of only two cases of even partial recovery. Both are English cases, and in the one the victim died after 14 months' suffering. In the other case death came after 15 years of pain.

The medical profession are unanimous in asserting that young Keidel is now as physically perfect as he was before the fracture of the vertebrae.

The fracture he sustained is exactly the same as that which accompanies executions by hanging, where death is said to be instantaneous.

Keidel received his injury on Aug. 24, when he was run over by a heavy wagon. The wheel in passing over him doubled his head under his body, and the neck vertebrae snapped with a sound like the crack of a whip.

Dr. Kaestlin was immediately on the scene. He fixed the injury at once, from the fact that respiration had ceased, the seat of the respirative powers being between the third and second cervical vertebrae.

Holding the boy's head so that the respiration returned, the doctor drove with him to the hospital.

There Dr. Humiston was called, and the two surgeons determined to throw prudence aside and enter into a struggle to save the boy's life.

Delicate operations were entered into, with the object of having the fractured vertebrae knit, and then the boy's head was placed in an immovable iron cage. His body was also strapped down.

A month after the time of the accident the cage was removed, and the surgeons were amazed and delighted to find that their hopes had been entirely realized. —New York Sun.

Salt is like good humor—almost everything is better for a pinch of it.

General Miles.

A member of various social organizations, General Miles yet takes much more pleasure in home than in club life. He has the happy art of making strong and loyal friends. He has always enjoyed outdoor sports and athletic exercises and did not miss, you may be sure, being at the America's cup races in September. He is fond of horseback riding and appears to great advantage mounted, but has come to prefer the bicycle, and in his daily spins on the wheel his daughter or his son, a lad about to enter his teens, is often his companion. He likes to have pet animals about him, especially good dogs, "and his pets," as a friend once said, "are the pets of the whole family."

In manner the general is quiet and self-controlled, but none the less affable and courteous, and it has been remarked that he never refuses to see anybody who calls upon him. Perhaps it is a systematic method in routine work, with a habit of beginning as soon as possible whatever has to be done, that gives him this abundant leisure for visitors. The members of his family have access to his library in his working hours and never seem to disturb him. He is free from affectations and presents no eccentricities or angularities with which to point a "character sketch." —George E. Pond in McClure's Magazine.

Knew How It Would Be.

The simplicity of children is sometimes hard to fathom. In the following case, for instance, reported by an exchange, was the boy's innocence real or affected?

He had brought home his monthly school report, which made a poor showing.

"This is very unsatisfactory," said his father as he looked it over. "I am not at all pleased with it."

"I knew you wouldn't be," answered the little boy. "I told the teacher so, but she said she couldn't change it." —Youth's Companion.

REGISTERED MATTER

OUR POSTAL DEPARTMENT NOT LIABLE IN CASE OF LOSS.

The Government Does Not Pay Indemnity.

The Business Is Decreasing—In Almost All Other Countries Senders Are Recommended For Losses.

No wonder that the registry business of the postoffice department is steadily diminishing! The people are losing confidence in the system as a means of insurance. Though the fee has been reduced from 10 to 8 cents, the number of letters and parcels registered during the last fiscal year was less than 11,000,000. Four years ago the number exceeded 15,000,000 annually. What is wanted is safety, and the system does not give it.

When a mail car or a postoffice is robbed, it is always the registered matter, advertised on its face as valuable, that is taken. In 1860 the postmaster general of the United States advocated the abandonment of registration on the ground that it was "fruitful only of danger to what it was designed to protect."

The remedy is very simple. The government ought to grant compensation for registered letters lost or destroyed. Nearly all foreign countries give such insurance. In Great Britain, for example, the registration fee is only 4 cents, and if the letter is not safely delivered to the addressee, an indemnity of \$10 is paid to the loser. A graduated series of fees is so arranged that the sender of a parcel can insure it up to \$250, this maximum guarantee requiring the payment of 22 cents. The parcel must be marked with its value.

It is stated in the postal regulations of the United Kingdom, rather quaintly, that payment of such insurance will be made by the postmaster general "not in consequence of legal liability, but voluntarily and as an act of grace." Registration of money or jewelry is compulsory; such articles are not permitted to be sent in the ordinary mails. At the same time parcels addressed to foreign parts cannot be registered, though for India they may be insured. The British government pays up to \$10 for the value of any ordinary unregistered package that is lost in its mail service. This applies only in the United Kingdom, and it does not govern at all if the parcel is improperly wrapped or contains eggs, liquids or very fragile articles.

Nearly all foreign countries insure letters and packages up to \$10 in their domestic service without extra fee. On the other hand, no indemnity is paid even for registered mail matter by the United States, Brazil, Bolivia, Paraguay, Uruguay, Chile, British India, Japan and Kongo. These are the only exceptions to the general rule. The third assistant postmaster general of the United States in two annual reports has recommended to congress the granting of an indemnity on registered letters and packages not to exceed \$10. This is sure to be done sooner or later.

Turning to the regulations of the International Postal union, one finds that the sender of a registered package to a foreign country is entitled to \$10 in case of loss, unless the latter has been occasioned by "force majeure"—meaning war. This indemnity must be paid by the government that dispatches the package. However, that government may recover the amount from the government in whose territory the loss was incurred.

The adoption by Uncle Sam of an indemnity limited to \$10 would increase the confidence of the public at very little cost. During the last fiscal year 654 pieces of registered matter were lost. Supposing the maximum payment to be granted in each instance, the entire expense of such insurance would be \$6,540 for the twelvemonth. This is a trifle compared with the money gained that would accrue to the government from the increase in the registry business that would follow the acceptance of the indemnity plan. The latter would take from the ordinary mails a vast number of money letters and would make the transmission of such letters much more safe.

The registry system practically prevents dishonesty on the part of postal employees. Every person who handles a registered letter or package must give a receipt for it. If it is lost, the postoffice department can put its hand, so to speak, on the spot where it disappeared. It can go right to the individual who had it when it vanished and can hold him responsible. If it is a case of theft, it is known exactly at what spot search ought to be begun, and the missing package or letter is very apt to be recovered.

It is considered most desirable that valuable packages should be taken out of the ordinary mails, where their presence is a constant temptation to postal employees. Thefts by them involve heavy expenses for detective work, trials, etc. Thousands of people make a regular practice of sending money in the ordinary mails because they believe that the chances of loss are increased by registration. —New York World.

DEADLY SHOTS FIRED BY THE SUN.

In One Instance an Innocent Man Was Sentenced to Be Hanged.

In a recent paper appeared an account of a strange accident in which a man was killed by the discharge of a gun while lying asleep on a lounge in his room, the weapon being discharged by reflected rays of the sun falling upon the cartridge chamber of the firearm.

Since the publication of the story a correspondent from York, Pa., writes concerning the accident and refers to a similar case, in which, through the efforts of a clever Cincinnati lawyer named G. C. Wallis, the person accused of murder and sentenced to be hanged was set at liberty, the circumstantial evidence on which he was convicted being entirely exploded by a witnessed demonstration as to how the accident really occurred.

The York correspondent referred to volume 13 of The Criminal Law Magazine, page 607, on which a full account of the case appears. The case was that of the state of Tennessee against Avery, tried in Henry county, that state, and is one of the most remarkable in the history of criminal jurisprudence.

In June, 1887, Charles Ensley, the cousin of a man of the name of Avery, was killed in his room while lying on a lounge, about 3 o'clock in the afternoon. The weapon which caused the death was a small rifle, sending a 32 caliber ball through Ensley's brain. No one was in the house at the time but Ensley. An empty rifle was found lying on a rack on a wall of the room in which the killing occurred, and the bullet fitted the tube.

Avery was arrested for the crime, as he was the only living close relative to Ensley, and by his death profited to the amount of about \$100,000. Avery was tried, pleaded not guilty, but was convicted of murder in the first degree and sentenced to be hanged. He appealed to the supreme court and engaged Mr. Wallis to defend him. The supreme court remanded the case back to the circuit court on technical errors. Two mistrials were brought about, and then came the strangest part of the story. The brilliant Wallis struck the keynote to the mystery. In August, 1891, he had the rifle loaded and hung on the wall. A white sheet with the form of a man marked on it was placed in exactly the position occupied by Ensley when lying asleep, and a heavy cut glass pitcher of water like the one found in the room was placed on the shelf above. The temperature was 90 degrees in the shade, one of the hottest days of the year.

The pitcher acted as a sunglass, and the hot rays of the sun shining through the water were refracted directly on the cartridge chamber of the rifle.

Eight witnesses were in the room, and a few minutes after 3 o'clock a puff and a report occurred, and the ball struck the outlined form back of the ear in the exact location where Ensley was shot, and the theory of circumstantial evidence went to pieces. The incident, being witnessed and sworn to, readily explained itself to the jury. —Cincinnati Enquirer.

The attachments of mere mirth are but the shadows of that true friendship of which the sincere affections of the heart are the substance. —Burton.